Contributions for the Parish Building Fund may be sent to Mr. E. H. Bonsall, Treasurer, of the Commission on Church Work among the Deaf, Land Title Building, Corner Broad and Chestnut Streets, Philadelphia, Pa. They should be marked, "for the Parish Building Fund of ALL SOULS' CHURCH FOR THE DEAF."

All Souls' Church for the Deaf

Philadelphia, Pa.

Its Past and Future

Silent Worker Press
Trenton, N. J.

The Pennsylvania Diocesan Commission on Church Work Among the Deaf

Chairman,
RT. REV. O. W. WHITAKER, D.D., LL.D.

Secretary,
REV. S. C. HILL,
(Mount Airy, Philadelphia, Pa.)

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MR. ROWLAND EVANS,
DR. A. L. E. CROUTER,
MR. REYNOLDS D. BROWN.

All Souls' Church for the Deaf

Franklin Street, above Green, Philadelphia. Pa.

Pastor—REV. C. O. DANTZER.....3525 N. 19th Street, Philadelphia.
Assistant—REV. G. H. HEFFLON
Lay-Reader—JAMES S. REIDER.....1538 N. Dover Street, Philadelphia.
Parish Visitor—MRS. M. J. SYLE.....
.....188 Maplewood Avenue, Germantown, Pa.

All Souls' Church for the Deaf

Philadelphia, Pa.

Its Past and Future

Silent Worker Press
Trenton, N. J.

The Diocese of Pennsylvania

Philadelphia, October 15, 1908.

My dear Dantzer:—I am in entire sympathy with the effort you are now making to raise funds for the erection of a Parish House for the use of All Souls' Church for the Deaf. This Church has been an uplifting force in the lives of hundreds of those who by their deafness are isolated from the common worship and fellowship of the congregations of hearing people.

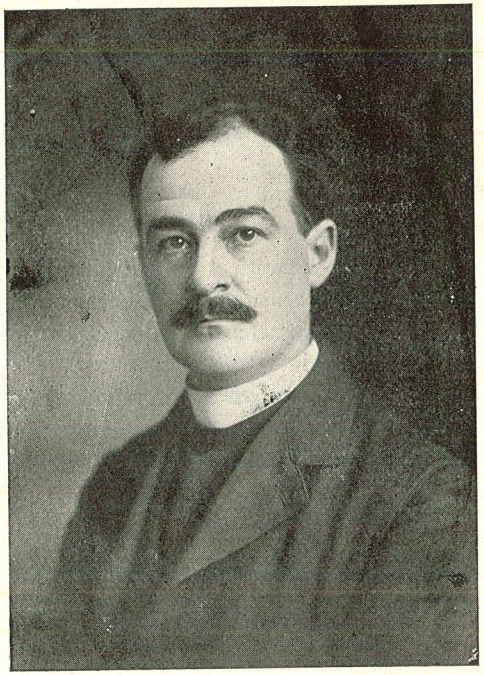
Since you took charge of the Church a marked progress has been made in everything pertaining to its best interests; and much greater progress can be made under God if the facilities of a Parish Building can be provided.

I pray that the appeal you are making may touch the hearts of all Christian people to whom it may come.

Faithfully yours,

O. W. Whitaker.

ON evening, the eighth of December next, the congregation of ALL SOULS' CHURCH FOR THE DEAF expects to celebrate the twentieth anniversary of the consecration of their little church. They hope to make it an auspicious occasion, by inviting their friends to come and rejoice with them in a service of thanksgiving to GOD for these many years of happy and contented communion with HIM in a House of Worship set apart especially for their use. They hope, also, that their friends will become better acquainted with them and their needs. Further on, a history of the events leading up to the purchase of the present church building is given.



REV. C. O. DANTZER, A.M.,
Pastor of All Souls' Church.

INTERIOR OF ALL SOULS' CHURCH

History

The Church's Mission to the "Children of Silence" in the city of Philadelphia had its beginning in a service held in St. Stephen's Church, Rev. Dr. Duchachet, then being Rector, on the evening of Friday, March 4th, 1859, by the Rev. Dr. Thomas Gallaudet, of sainted memory. About fifty deaf persons were present at this service. Dr. Gallaudet had his own growing work in New York City to attend to, but he arranged to visit Philadelphia quarterly for services in the sign-language. These

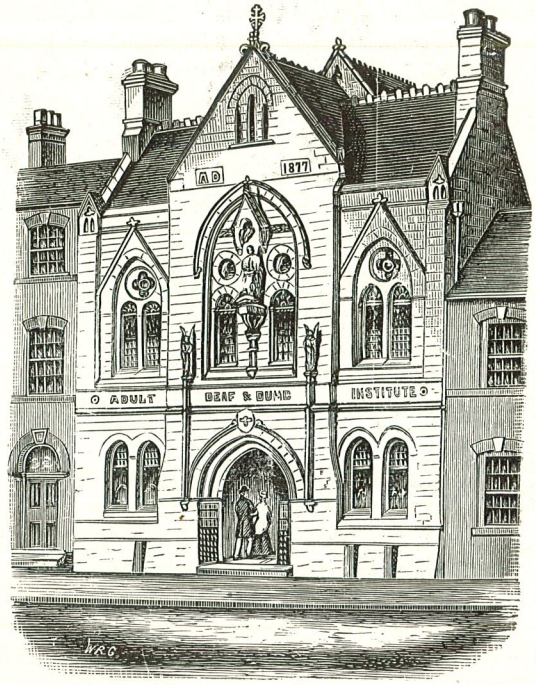
services were continued until 1861, when the Mission to the deaf became identified with an effort to organize a new Parish to be called St. John Chrysostom, under the Rev. Dr. Samuel Cox. The services were held in the chapel of the Episcopal Academy, the idea evidently being to build up a parish for the hearing and deaf jointly, like St. Ann's, in New York, of that day. This effort, it seems, did not succeed, but not until a building fund amounting to $2,000 had been raised, partly by the hearing congregation and partly by the deaf.

On December 19, 1864, Bishop Alonzo Potter presided at a meeting called to devise means of resuming and continuing the services for the deaf. Dr. Gallaudet made the principal address, and on motion of Bishop Stevens (then Assistant Bishop) a committeee was appointed to further the work. Shortly after this the Rev. Dillon Eagan, who was Dr. Gallaudet's assistant at St. Ann's Church, New York, was called to the rectorship of Calvary Monumental Church, at Front and Margaretta Streets. The formal union of the Mission to the Deaf with this parish was effected on Sunday, October 8, 1865, Bishop Stevens preaching the sermon. The building fund of $2,000 mentioned above was turned over to the vestry and expended in various improvements to the church and a deaf man was chosen to the vestry. In 1866, Mr. Eagan left the parish, and the Rev. Dr. Francis J. Clerc, a son of Laurent Clerc, the first deaf teacher of the deaf in America, was called to Calvary. Dr. Clerc was a past master of the sign-language, it being the language with which he was familiar from childhood, from constant use in his intercourse with his deaf parents, and his labors among the deaf were productive of much good, but in 1868 he became warden of Burd Orphan Asylum of St. Stephen's Church, stipulating, however, that he could be free to give Sunday afternoons to the Mission at Calvary. This

ALL SOULS' CHURCH FOR THE DEAF, PHILADELPHIA.

church proving unsuitable for it, with the permission of the Rev. Dr. Rudder, the Sunday School Room of St. Stephen's Church was after this used. Without any formal severance of relations with Calvary Church, the Mission simply followed Dr. Clerc to St. Stephen's. In March, 1870, the question was agitated of buying a small church on Ninth Street, near Buttonwood, for a chapel of St. Stephen's and for the use of the Mission, but nothing came of it, and the deaf continued to use St. Stephen's Sunday School. On March 2, 1872, Dr. Rudder in the presence of Wardens, Vestry, and congregation, formally accepted the Mission as a part of the parish. In May, 1872, Dr. Clerc was called to Burlington College, N. J., and thereafter the supply of services devolved upon Dr. Gallaudet, with a quarterly service by Dr. Clerc. Shortly after this a remarkable deaf man, Henry Winter Syle, appeared, who was latterly destined to build up a more enduring work among the deaf of Philadelphia. Mr. Syle was the son of the Rev. Edward W. Syle, a Missionary to China, and was possessed of a learning far beyond the average. In December, 1874, he came to the United States Mint as assayer and mathematician, but being always of a deeply religious temperament, he at once took up active religious work among those afflicted like himself. He was licensed as a lay-reader, and conducted services in the Parish House of St. Stephen's Church. Latterly in July, 1875, he was admitted a candidate for Holy Orders, and in spite of much opposition from eminent bishops and priests of the Church, he was on October 8, 1876, admitted to the Order of Deacons by Bishop Stevens. This was a memorable occurrence, for previous to this there were strong objections against admitting deaf-mutes, or any one with a defect in the person, to Holy Orders. But Mr. Syle was able to prove to the satisfaction of Bishop Stevens and ultimately to

other eminent churchmen that the Apostolical Canons did not necessarily forbid the ordination of a deaf-mute, when he was in respect to people similarly situated fit and perfect and also that the sacraments need not of necessity be administered only orally



CHURCH FOR THE DEAF, GROSVENOR STREET, MANCHESTER, ENGLAND.

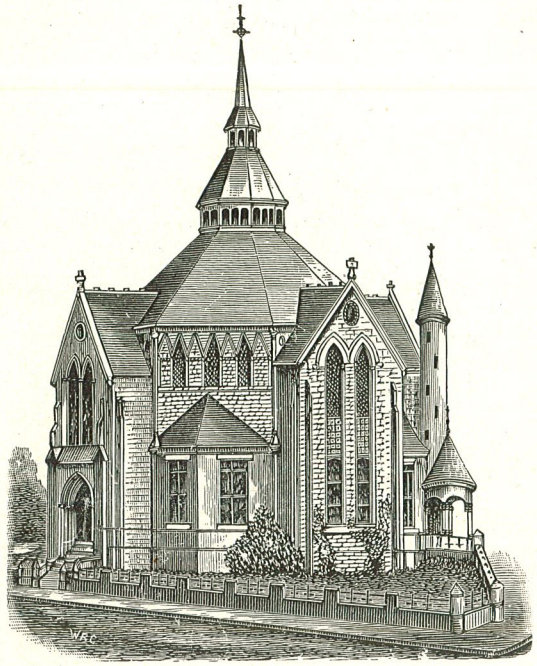
to be valid, because the sign-language being a true language was able to fully convey the intent of the words of Christ in the act of consecration, and as such was best understood by the deaf con-

gregation. To Mr. Syle, therefore, is due the debt for opening up to fit deaf men the sacred ministry. Soon after his ordination, Mr. Syle was enrolled as one of the assistants of the Rector of

ST. SAVIOUR'S CHURCH FOR THE DEAF, WITH PARSONAGE, OXFORD STREET, LONDON. Cost $56,000.

St. Stephen's. At first he continued his work at the United States Mint, giving his Sundays to the Mission. From December, 1878, to the end of February, 1880, Mr. Syle was disabled by ill-health, but the services were maintained by various agencies. Bishop Stevens had always taken a deep interest in the

Mission, but felt that it should engage in a far wider work than within the limits of a merely parochial mission, although that mission should continue to be the nucleus of more extended



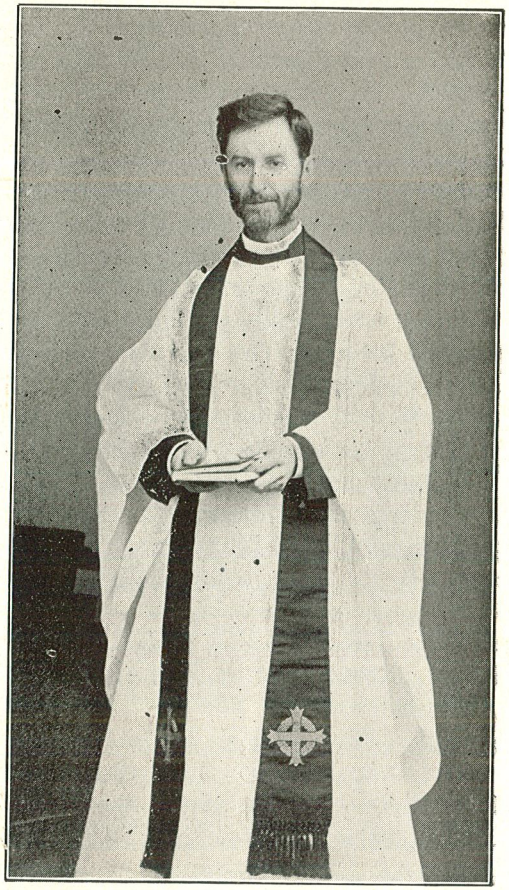
CHURCH FOR THE DEAF, PRINCE STREET, LIVERPOOL.

work. Accordingly he brought the subject before the Diocesan Convention of 1878. Finally, in 1880, the Convention of the Diocese authorized the appointment by the Bishop of a "Commission on Church Work among Deaf-Mutes," under whose auspices and fostering care the mission work was to be not only

extended throughout the diocese, but also under the authorization of their respective bishops, be pushed into neighboring dioceses. Accordingly the work was entrusted to Mr. Syle and pushed into Central Pennsylvania, New Jersey, Delaware and Maryland. The Mission work in the city continued to be carried on as before and was recorded as a Mission of St. Stephen's, until May, 1885, when the connection with that parish ceased. The great extent of the city and the poor transportation facilities of those days prevented many from regularly attending the services there, and in 1881, the rector and vestry of Emmanuel Church, Kensington, kindly offered the use of their Sunday School Room for services, which were held twice a month and a Bible Class was also established; but they were simply an off-shoot of the Mission at St. Stephen's, and were included in its parish report until May, 1885. Since that time the local organization has been practically independent, though not formally organized as a parish. When the connection with St. Stephen's ceased, the services and meetings were transferred to the Church of the Covenant in Filbert Street until the building was was sold in 1887. The congregation then returned to St. Stephen's, but simply as guests, that being the relation at the Church of the Covenant.

The two thousand dollars mentioned above as collected for a building fund prior to 1865 was all expended on improvements, etc., to Calvary Monumental Church, and there remained so far as the deaf congregation was concerned.

In 1887, Mr. Syle began to agitate the need of a separate Church and Parish House for the exclusive use of the deaf congregation, and one arranged for a congregation dependent on the *eye*. The scheme was looked upon by many as wild and chimerical. The first contribution was twenty-five cents made by an



Henry Winter Syle.

Founder and First Pastor of All Souls' Church.
Born November 9, 1846. Died January 6, 1890.

old deaf lady, Mrs. M. A. Paullin. In spite of her prophecies that she would not live to see the church, she was present to rejoice with others at the services of consecration of the long prayed for church. Her small beginning was added to slowly, but by persistent effort by Mr. Syle and the Guild and some of their friends, generous contributions later began to come in, and at length a timely gift of $5,000, under the will of Miss Catherine M. Bohlen, and a donation of $1,000 from the Society for the Advancement of Christianity in Pennsylvania, made it possible to purchase and fit up our present church.

The building was originally the First Cumberland Presbyterian Church, and later the Jewish Synagogue Beth El Emeth, from whom it was purchased July 12, 1888, for $9000. The building is 40 by 66 feet, on a lot 52 by 100 feet. An expenditure of $4,000 was necessary to put the building in shape for the use of the congregation.

On Saturday morning, December 8, 1888, the church was finally consecrated by Bishop Whitaker. Among those present on the occasion were: the Rev. S. D. McConnell, D.D.; the Rev. J. A. Harris, D.D., who preached the sermon; the Rev. Benjamin Watson, D.D.; the Rev. Thomas F. Davies, D.D.; the Rev. Leverett Bradley; the Rev. N. L. Briggs; the Rev. T. W. Davidson; the Rev. B. B. Sheppard; the Rev. R. E. Dennison; the Rev. S. H. Boyer; the Rev. Thomas Gallaudet, D.D.; the Rev. Francis J. Clerc, D.D.; the Rev. John Chamberlain; the Rev. H. W. Syle; the Rev. A. W. Mann; the Rev. A. T. Colt; the Rev. J. M. Koehler; the Rev. Job Turner and Messrs. J. S. Reider and J. S. Wells, lay-readers.

The request for consecration was presented by Mr. W. R. Cullingworth, Warden of the church, and interpreted by Mr. J. P. Rhoades, of the Diocesan Commission on Church Work

Among the Deaf, and the sentence of consecration was read by the Rev. H. W. Syle. The Bishop celebrated the Holy Communion, in which he was assisted by the Rev. Dr. Clerc as Epistoller, and the Rev. Dr. Gallaudet as Gospeller.

Those were indeed joyful days for the congregation which had wandered about from one church to another. They had at last found a sanctuary of their own, and it is related that after the purchase of the property had been consummated, and before interior alterations had begun which transformed it into a church sanctuary, Mr. Syle, in his transport of joy, knelt down before the place where the altar was later to be erected and offered up thanks to GOD.

It is interesting to pause and look back to the hopes of those most directly connected with the purchase of the property. After looking over the newly purchased building, Mr. Syle made plans to either rebuild or add a Parish House later on. He discovered then that the walls, especially on the eastern side of the building, were continually damp, causing the plaster to rapidly disintegrate and fall off, and wood-work to rot.

Consultations with experts, then, as now, could suggest no remedy. These troubles have, of course, since entailed an endless expense for repairs. In anticipation of making future and more substantial changes, Mr. Syle had put up in the Guild Room and the Sanctuary Room cheap partitions that were mere makeshifts. Most of these make-shift partitions, consisting of cheap boards covered with muslin and painted, still remain.

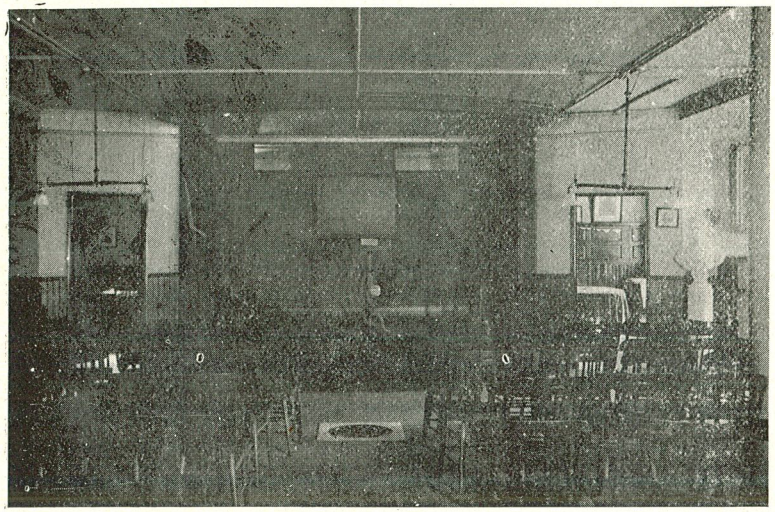
After being in charge of All Souls' Church for one year, Mr. Syle passed away, and since then very little seems to have been done to secure the needed additions and improvements, although the congregation and the public generally were often addressed on the subject.

The arrangements of the Church and Guild Room are not as they should be, considering the people for whom it is intended. In the Sanctuary Room a sloping floor was put in three years ago, so that the silent worshippers could better see the officiating clergyman, but the chancel is too low for him to be readily seen by those in the rear. The galleries to the sides are rarely, if ever, used, and in addition they shut out considerable light, and while the gallery to the extreme western end of the room ought to be a very desirable thing, the large old fashioned chandelier suspended from the center of the ceiling obstructs the view of the chancel from those who venture up there. The Guild Room on the first floor calls for the most attention. It is quite too small for our needs, has a low ceiling, and is always dark and illy ventilated. It is therefore necessary to appeal to our hearing brethren for aid in securing a building that will in every way meet our growing needs.

Our people are not blessed with a superabundance of this world's goods, and it is difficult for them to give more than they do. They have, however, slowly accumulated a total of $1700, and the Clerc Literary Association has well invested a sum of $1000 for furnishing the assembly room of our proposed new Parish House, and there is also on hand nearly $400 for two memorial windows.

Here and there our wealthy hearing brethren have been lavish in giving for beautiful churches, parish houses, schools, libraries, etc. Meanwhile our silent people have long been forgotten. They gather from far and near every Sunday and at least one week day to enjoy those privileges that their hearing brethren enjoy near home. And it is surely but a small favor they ask out of the millions of dollars that are every year given for the happiness of their more favored brethren.

They need a better equipped church and parish house, adapted to their peculiar needs and circumstances. There should be a deeper and well-lighted chancel. Pillars and all such obstructions, which shut off the view of the officiating clergyman from the congregation, should be done away with, and a screened ambulatory behind the altar should be provided. A larger and bet-



THE GUILD ROOM OF ALL SOULS' CHURCH.

ter equipped Guild Room than the present one with a fairly well-equipped stage, etc.; a room for men where they may meet occasionaly for a social smoke; another room adapted to the needs of the women; a kitchen, etc., are some of our needs for an institutional work like that at All Souls' Church. Here they would gather not only for their Sunday religious services, but also for

week-day socials and entertainments. And in this connection it probably does not strike the average hearing person that there are fewer socials and entertainments open to the deaf than even the

THE CHOIR OF ALL SOULS' CHURCH.

blind. Ordinary lectures and musical entertainments and much of the dramatic entertainments provided for the public are to the deaf as a sealed book. They also appeal not only for a well built church and parish house, but also one that will be beautiful and attractive. Our people, of course, cannot have music and singing in their services, so in place of that they should have at least a beautiful and attractive sanctuary, with plenty of symbolic de-

corations to appeal to their aesthetic fancies. And in touching on this subject it may be asked, as is frequently done, why at All Souls' there is a choir of young women. Now, it should be remembered that while music or singing is a pleasant rhythmic

CHOIR RECITING "MY FAITH LOOKS UP THEE."

rendition of sound, so there is also such a thing as pleasing rhythmic rendition of motion, as in dancing, military evolutions, the swing of the baton, etc. For years, in the Institutions of the deaf, little boys and girls have been taught more or less frequently to recite hymns and poems in graceful signs.

These recitations are not only pleasing to our silent people, but even to hearing persons unfamiliar with signs. Over four years ago, the use of a surpliced choir of young ladies was first introduced in our services at All Souls' Church, and their use gave so much satisfaction and pleasure that they have been used ever since. They add very much to the beauty and effectiveness of the services.

To secure a Parish House, such as our people would need, would require the expenditure of about $15,000, but to secure the needed changes or alterations required for a better Sanctuary no estimates have as yet been made. Better results could without doubt be secured by rebuilding entirely, and probably a combined church and parish house like the "Institutes" for the deaf in English cities would give very great satisfaction and cost altogehter not more than $25,000.

There are probably at this time in Philadelphia a little over one thousand deaf-mutes, and a like number in the suburbs and outlying cities. Of these a little over 350 are communicants and about 150 others are frequent attendants at our services and gatherings. The average attendance throughout the year is a little over 80, but during the Fall, Winter and early Spring the attendance is often very much over that figure, and on some occasions the church is crowded far beyond its capacity.

In conclusion, we can only pray that the love for Christ, always tenderly compassionate to the deaf in the past, might so touch and inspire the hearts of some of His disciples, who are blessed with ample means, that the hopes and longings of our silent people may at last, in the very near future, have their substantial realization. So in His hands we leave the future full of hope and cheerful trust.

An Account of
Church Work Among the Deaf

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*They bring unto Him one that was deaf, and had an impediment in his speech, *** and looking up to heaven, He sighed, and said unto him,* EPHPHATHA, *that is, be opened. And straightway his ears were opened.*—St. Mark, vii. 32—35.

History.—Mission work among the deaf was begun in New York in 1850 by the Rev. Thomas Gallaudet, D.D., and thence extended into nearly every Diocese in America. There are now several thousand communicants, keeping constantly employed ten clergymen (of whom eight are themselves deaf) and a large number of lay helpers. Excepting for the local parish of All Souls' in Philadelphia, and that of St. Ann's in New York, the work is purely itinerant, and is carried on by different local organizations entirely distinct and independent. Although carried on by the Church, other denominations recognize cordially its broad Christian principles and the fact that the deaf are too scattered and too few anywhere for denominational division.

Deafness is more common than is generally supposed. One in every three grown persons has his hearing more or less impaired. By "The Deaf" as a class is usually meant only those who cannot hear the voice, and who, having been thus disabled from birth or early childhood, cannot attend ordinary schools, but must be taught by special methods. There are 60,000 such people in the United States. They are commonly all called "deaf-mutes," but this name properly belongs only to those who cannot speak; many can use their voice more or less.

Disabilities.—Early and total deafness is a great hindrance to the education and development of the mind and soul. (1) Uneducated deaf-mutes enjoy very limited means of communication, and have no

is responsible only for the Missionary's salary and traveling expenses. Contributions for this purpose may be sent to the treasurer.

All Other Expenses must be met by the Missionary himself aided by the deaf communicants. He will therefore gratefully receive contributions for *charitable* and *discretionary* uses; for *itinerant* work, and for the *maintenance of All Souls' Church.*

An Endowment Fund is greatly desired. Special contributions are invited. $895.08 now in hand.

A provision for the deaf and dumb is one of the best subjects for bequests that can well be imagined. What a blessed memorial would this be for any testator, and how much in the path-way of our Saviour's example, who, when the maimed, and the halt, and the lunatic, and the dumb, and the afflicted with sundry and sore diseases were brought to Him, looked on them, and had compassion on them, and healed them all."—*Thomas Chalmers, D.D.*

Board of Managers of All Souls' Church

JAMES S. REIDER, Warden.
HARRY E. STEVENS, Accounting Warden.
WILLIAM H. LIPSETT, Clerk.
DANIEL PAUL
CHARLES PARTINGTON
WASHINGTON HOUSTON

Sexton—MICHAEL HIGGINS.

Sunday Services

Every Sunday—2.30 P.M. (Except during July and August, 10.30 A.M.)
Holy Communion—First Sunday of the Month.
Bible Class—3.45 P.M. (Every Sunday except during July and August.)

Week-day Meetings

Board of Managers—First Tuesday of the month, except during July, August, and September, 8 P.M.
Parish Guild—Third Tuesday in October and January. Annual Meeting on Thursday in Easter Week.
Pastoral Aid Society—On the call of its president.
Clerc Literary Assoication—Every Thursday evening.